

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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FOREIGN INTELLIGENCE.

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DREADFUL EARTHQUAKE AT ALEPPO.

The following narrative of this most awful calamity is from the pen of Mr. Benjamin Barker, an agent of the British and Foreign Bible Society, who was preserved almost miraculously from the general destruction.

Garden of Ibrahim Aga, near the Ruins of Aleppo, Aug. 23, 1822.

"With a heavy heart I take up my pen to trace anew in my dejected mind the most dreadful of all events.* The wounds of affliction must bleed afresh when I recal to my memory the lamentations of fathers for their children, of children for their fathers, of husbands for their wives, and of wives for their husbands, running naked from place to place, imploring the protection of the Almighty; or with their feeble hands trying, amidst the falling ruins, to extricate themselves and their relations.

"On the night of the 18th of August, about half-past nine o'clock, Aleppo, the third city of the Ottoman empire, built entirely of stone, was, in the space of a few seconds, brought down to its foundations.

"I was at that time asleep on the terrace of my particular friend, Mr. Maseyk, who, by the help of the Almighty, was mercifully saved, with all his family.

"About half an hour previous to the great shock a light one was felt, when I took the precaution to draw my bed from under a very high wall where it was placed. I was soon awakened by the fall of that wall, on the very spot where my bed had stood. I sprang from my couch, and, without waiting to dress myself, fled into the house, which I found falling on all sides.

"To remain in the house, or to take to flight through the streets, amidst falling houses, appeared to be equally dangerous.

"I recommended my soul to God, and embraced the latter resolution. In consequence I descended the back stairs of Mr. Maseyk's house, by the Almighty's

* Only a few weeks previous to the earthquake, Mr. Barker had disposed of, by cheap sale, no less than 499 Arabic New Testaments, and 640 Arabic Psalters.

guidance, for the great staircase fell at the same time.

"The darkness of the night, and the clouds of dust that covered the atmosphere, prevented me from perceiving the stones and rubbish on the stairs which had fallen from a part of the house, and consequently I was precipitated into the court-yard on a dead body.

"How can I express my feelings at that moment, ignorant on what body I had fallen! I was half dead with fright and horror. I afterwards learnt that it was a faithful servant, who a second before had descended those stairs, when some stones of an adjoining Turkish house fell on him and killed him.

"I quitted that melancholy spot, and like a man deprived of his senses, ran amidst the falling walls to the gate of the town, which is situated at some distance from my friend's house. It was on my road, among narrow streets, that I was destined to witness the most horrible of all scenes. The lights of the houses whose sides had fallen, exposed to my view men and women clinging to the ruined walls of their houses, holding their children in their trembling arms; mangled bodies lying under my feet; and piercing cries of half buried people assailing my ears; Christians, Jews, and Turks were imploring the Almighty's mercy in their respective tongues, who a minute before did not perhaps acknowledge him.

"After a great deal of trouble and fatigue, running among the ruins, I arrived exhausted at the gate of the city, called *Babelfanige*, the earthquake still continuing. Cold and dreadfully bruised, and cut in my body and feet, I fell on my knees among a concourse of people, to thank the Almighty for my happy deliverance from the jaws of death. But the gate of the city was shut; and no one dared to risk his life under its arch to open it. After recommending my soul again to my Creator, I threw myself on the gate. I felt in the dark and perceived that it was not locked, but the great iron bars that went across the folding doors were bent by the earthquake, and the little strength I retained was not sufficient to force them. I went in quest of the guards, but they were no more!

"I fell again on my knees before the Almighty, who alone could save me from

the immediate peril of being crushed to death. I did not forget in my prayers the miserable creatures around me. While I was in that attitude, four or five Turks came near, and joined hands to pray in their accustomed way, calling out, "Alla! Alla!" Having in sight my safety, and that of thousands of individuals who crowded to the gate to escape, I made no more reflections, but began to intreat them, in the name of God, to help me to open the gate, in order to save our lives and those of so many individuals who were continually perishing before us.

"The Lord inspired them with courage; and, providing themselves with large stones, according to my instructions, in a little time they forced the bars, and opened the gate. No sooner had I quitted it than a strong shock of an earthquake crumbled it to pieces, and several Jews were killed by its fall.

"A new and affecting scene was now exhibited. A great concourse of people rushed out, and with one accord fell on their knees to render thanks to the Almighty for their preservation; but when the first transports of joy were over, the thought of having left buried, or in danger of being buried in the city their friends and relations, made them pour such piercing lamentations that the most hard-hearted person would have been penetrated with grief. I crept as well as I could, about twenty yards, to a place where I saw a group of people, who had saved themselves from the suburbs, where no gates prevented their issuing out of the town; there I fell, half dead with cold, and with the pain from my sores.

"Two or three of those people who recognised me in that miserable condition immediately gave me a cloak, and brought me a little water. When I recovered a little my senses, I began to feel new sufferings, of a nature too poignant to be described.

"The thoughts of what might have befallen my brother and his family, who were at Antioch, and the cruel fate of my friends in the city, besides the melancholy objects around me, people wounded, others lamenting the death of their relations, others having before them their dying children, taken from under the ruins, preyed so strongly on my mind, that not the pen of the ablest writer can give an adequate idea of my feelings. I spent the whole night in prayer and anxiety.

"Early the next morning I was conveyed by some charitable people on an ass to the nearest garden, to profit by the shade

of the trees. I did not remain long before Mr. Derche the French dragoman joined me, and gave me the agreeable news that all the European Christians, excepting a little boy, had been saved; but many, like myself, were greatly bruised.

"Of the European Jews, the Austrian consul Mr. Esdra de Picciateo, and a few others were crushed to death; and many thousands of native Christians, Jews, and Turks, perished with them. I have now the satisfaction to know that my brother and family had escaped from a similar danger at Antioch; which place has likewise been destroyed, as well as Latakia, Gisser Shogre, Idlib, Mendun Killis, Scanderoon, and all the rest of the towns and villages in the Pachalick of Aleppo.

"Of the interior as yet we have had no news. All those who have made their escape out of the city are encamped in the gardens. I remained four days without being able to move, from my bruises and sores, having only a sheet to screen me from the scorching rays of the sun. I am now, thank God, much better, and begin to walk a little, but with great pain.

"When I joined the rest of the Europeans in the garden of Ibrahim Aga, I was most kindly received by the French consul Mr. Lesseps, who afforded me every possible assistance.

"I cannot too greatly admire the conduct of this worthy gentleman in the critical and afflicting position he is in. A father could not show more affection to his children than Mr. Lesseps manifests to his countrymen as well as to all those who are in want of advice or assistance.

"The next day, my friend Mr. Maseyk, came to live among us; in the bosom of whose family I begin again to enjoy life, although deprived of all its comforts.

"My heart bleeds for the poor Europeans; who, without the least prospect of having, for a time, a roof to preserve them from the scorching rays of the sun, must soon, from the heavy rains of the autumn and winter, be deprived of every resource; for the few effects they have been able to save must be sold for their sustenance."

Aug. 29.

"I have happily been able to extricate from the ruins some of my papers, among which is the account of sales of the Arabic Scriptures."

[The following account of this great city may not be unacceptable to our readers.]

ALEPPO, or HALEB, one of the chief cities of Syria, is situated in a vast plain, which extends from the Orontes to the

Euphrates. It is built on eight hills, on the highest of which the castle is erected, and is supposed to be the ancient *Beræa*, (Acts xvii. 10;) it is said to contain more than 200,000 inhabitants. The houses are large and commodious, all nearly of the same height, having terraces on the top, on which persons may go from house to house without descending into the streets. The city is constructed with some elegance, and is one of the cleanest and most healthy cities in Syria. The tall cypress trees, contrasted with the white minarets of numerous mosques, give the whole a most picturesque appearance.

From another account, transmitted by Mr. Barker, Consul at Antioch, we learn that the awful effects of this earthquake were very extensive; from Diabeker and Merhab, Aleppo and Scanderoon, Killis and Kahu Shekoon. The shock was felt at Damascus, Adeno, and Cyprus. Flashes of volcanic fire were perceived at various times throughout the night. There was nothing remarkable in the weather, or in the state of the atmosphere.

It is impossible to convey an adequate idea of the scenes of horror during that dreadful night. Hundreds of decrepid parents, half-buried in the ruins, imploring the succour of their sons; distracted mothers frantically lifting heavy stones from heaps that covered the bodies of their lifeless infants; the crash of falling walls, the shrieks, the groans, the accounts of agony and despair of that long night cannot be described.

Aleppo, Antioch, and several other towns, thus became, in ten or twelve seconds, heaps of ruins; and, at the lowest computation, 20,000 human beings were destroyed, and as many more maimed and wounded.

Although slight shocks of earthquakes have sometimes been felt in this country, and a single town, Latachia, was partially thrown down about twenty-seven years ago, yet none very destructive is recorded but one, which happened about sixteen centuries ago, when one-third of the inhabitants of Antioch perished, when it contained 700,000 souls.

From subsequent letters it appears that the shocks of the earthquakes continued to be felt, at various times, up to the 19th of October; more than two months after the first fatal shock.

Earthquakes must be numbered amongst the "*terribilia Dei*," the "terrible things of God;" in which his irresistible power

to punish his sinful creatures is most awfully displayed: and which fill the human mind with greater terror than any other public calamity. History records many earthquakes, some of which have been more fatal than even that at Aleppo and Antioch. That which took place at *Port Royal* in Jamaica in 1692 was peculiarly terrific: it destroyed that town, then the capital of the Island, in two minutes; and buried the houses in a gulf forty fathoms deep. The streets rose, the waves of the sea first lifting up the houses, and then immediately throwing them down into deep pits. The effect was extensive; for scarce a planting house or sugar-house was left standing in all Jamaica.

In the year 1638, a most terrible earthquake happened in *Calabria*, the consequences of which were most dreadful; and in the year 1693, one of the most awful of which we read, took place in *Sicily*, which not only shook the whole island, but extended to *Naples* and *Malta*. The city of *Catania*, had the greatest share in the tragedy. It was so completely destroyed that not the least vestige remained; and of 13,900 inhabitants 13,000 perished.

A great earthquake happened at *Lisbon* on the first of Nov. 1755. About half past nine in the evening a rumbling noise was heard, and a most dreadful earthquake shook by short, but quick vibrations, the foundations of all the city, so that many buildings instantly fell; a second shock laid almost the whole city in ruins, with prodigious slaughter of the people. The same earthquake was felt all over *Spain*, at *Morocco*, and other places on the African coast; in *Madeira*, in *France*, *Germany*, *Holland* and *Sweden*, in the *West Indies*, and in *England* also.

Calabria was again visited with most desolating earthquakes in the year 1783, which extended over a vast tract of country. Sir William Hamilton, who published an account of it, was of opinion that 40,000 persons perished.

Should not these awful demonstrations of divine power cause us to fear Him who can so suddenly sweep away a whole city into destruction? Should not sinners tremble to think how awful it is to have such a God for an enemy? Should they not immediately seek reconciliation to Him through the blood of the Lamb? It is true the land of our nativity has seldom been visited, and but slightly with this dire calamity; but we have no security for the future. Until the year 1815, the inhabitants of the Cape of Good Hope had been

strangers to this terrible rod ; when suddenly, a tremendous noise was heard in the streets of Cape Town, as if a multitude of waggons were driven along, accompanied with a melancholy howling sound which filled every soul with consternation. Then might many of the people have been seen, as they were lately at Aleppo, falling on their knees and imploring the mercy of God ; and shortly after crowding the places of worship, eager to learn what they must do to be saved. Thus was it in London in the year 1755. O, why do not sinners, at all times standing as they do on the brink of eternity, and liable by a thousand means as fatal to life as an earthquake, to be hurried into eternity.—Why do they not seek the Lord while he may be found, and call upon him while he is near? Must we tempt God by our Sabbath breaking, our profaneness, our lewdness, and especially by our daring infidelity, to visit us also with an earthquake? God forbid! May he graciously pour out upon us his Holy Spirit that we may repent and turn to Him “then shall not iniquity be our ruin.”

The consternation excited, and the devastations occasioned by earthquakes may, and ought to direct our thoughts to that **GREAT DAY**, which will be far more awful than any we have mentioned, and which will come suddenly “as a thief in the night ; when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat : the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness ; looking for and hastening to the coming of the **DAY OF GOD** ?” 2 Pet. iii. 10—12.

MADAGASCAR.

A letter has just been received from the Rev. J. Jeffreys, dated *Tananarivoo*, June 22, 1822, informing the Directors of his safe arrival in that capital, with Mrs. Jeffreys and the four artisans. This letter is accompanied by a journal, relating the particulars of their long and laborious journey from *Tamatave*, the sea-port where they anchored on the 6th of May, 1822, and landed on the 7th, and which they left for the interior on the 21st of that month, accompanied by J. Hastie, Esq. the British agent.

After a toilsome and tedious journey of twenty days, rendered difficult by bad, narrow roads, steep hills, lakes, rivers, &c.

they came within sight of *Tananarivoo* on the 9th of June.

“When we arrived,” says Mr. Jeffreys, “at the bottom of the high hill on which the city is built, we were met by Prince Rataffe and the English officer Mr. Brady, in their military uniform, accompanied by the two missionaries, Mr. Jones and Mr. Griffiths. When we began to ascend the hill, the guns at the top were fired. The streets (which are very narrow and irregular) were crowded by spectators. Some disciplined troops, dressed in the European style, had been drawn up in the courtyard of the king’s house. When we entered, the drums beat, the soldiers presented arms, and we hastened to meet king Radama, who was waiting to receive us. As we advanced, my attention was directed to two *alligators*, which had been recently taken, and which were placed one on each side the flight of steps that led to the palace.

The king received us in the most gracious manner, and we sat down to a sumptuous dinner, served up in the European manner. Mr. Jeffreys and myself were afterwards conducted to a house appointed for us by his majesty. The next morning the king sent to us a present—a sheep, a goose, and a duck, with fifty eggs.

On the 14th of June the four artisans were presented to the king, who directed that a piece of land, eligibly situated, should be allotted to their use, on which they might erect houses and workshops, and that each of them should have two apprentices, and a boy to serve them.

In the postscript of a letter from the Rev. D. Jones, dated June 24, he says, “Mr. Hastie, the British agent and myself, have bought three tolerable houses, to be put up for the missionary artisans, on the spot of ground given them by the king. These cost us about two hundred and forty Spanish dollars. On the 23d, after the departure of the king to the war, Mr. Hastie procured about two thousand people from the town at a short notice, to level the ground and prepare for putting up the houses. I was astonished to see such a multitude of people collected together, to put up the houses for the *VAZAA* (*white people*) almost in an instant. All will be finished to-day ; so that the artisans may enter upon them and begin their trades immediately, and also lay out the ground annexed to their houses for their gardens.

Thus you will perceive that both the Missionaries and the artisans are completely settled ; and I shall lose no time in procuring other articles necessary for the com-

commencement of the business for which they are come, in the exercise of which they may exhibit an example of industry and morality, as well as instruct them in all things needful to make them happy, both in this world and that to come.

"With respect to the state of the mission here, (says Mr. Jeffreys) I can affirm, from observation, and from frequent conversations with Mr. Jones and Mr. Griffiths, that our prospects are at present most promising. Much, under God, seems to depend upon king Radama, who is, no doubt, a clever man and an able statesman: at the same time it becomes us to be modest, and not too sanguine in our expectations. A foundation seems to be laid for the great structure hereafter to be erected. I think, indeed, that all things considered, wonders have been wrought; many prejudices which seemed to be mighty barriers against the diffusion of truth, have already subsided. The king himself is so anxious for his people to receive instruction, that he sends for parents and desires them to send their children to the missionaries. Such influence and patronage must be of immense importance in a mission like this, and may be expected to bring great numbers into the schools. At the same time, permit me to add, that the Directors should not indulge an expectation that the mission may soon be able to support itself; it will probably be some years before this can be effected. Many things are yet wanted, particularly a printing-press, for although we have a lithographic-press, which will be of much use hereafter, yet a printing-press will be necessary for the purpose of printing Spelling-books, and other elementary treatises. A great quantity of paper, slates, and blank books for journals, registers, &c. are needed. We also want 200 Bibles and as many Testaments."

We find that Mr. Jones remains in the house built for him by the king in his courtyard; another house is building for Mr. Griffith in the northern end of the town; and Mr. Jeffreys has a comfortable habitation in the southern extremity of it.

Schools.

Mr. Jeffreys, in the close of his journal, says, "This morning (June 16) at seven o'clock, went to Mr. Jones's school to hear the children catechised. It was a pleasing sight. The children were all clean, washed and combed, most of them having white shirts and trowsers. When I entered they were repeating a hymn after the monitor. For a moment I could fancy myself in England. Shortly after, Mr.

Jones entered, and after singing a hymn, he proceeded to catechise them in the Malagash language. The catechism had been composed chiefly by himself, after the method of Dr. Watts.

"At ten o'clock, we had service in English at the house of Mr. Griffiths, who preached from Acts viii. 38. In the afternoon the children again assembled, were catechised, and practised in singing. I have seldom seen a finer set of children, as to cleanliness and order, in any school in England. It is delightful to witness such fine beginnings in a country like this, and it is, I trust, the dawn of a glorious day. In the evening, we assembled again at Mr. Griffiths', where brother Jones conducted the service."

Royal Visit to the Schools.

June 17. It having been proposed by Mr. Hastie, and agreed upon, that there should be a public examination of the schools, his majesty, Radama, was pleased to honour us with his presence. About three in the afternoon the king came in his state dress, accompanied by two of his generals, and Mr. Hastie; Mr. Jones' school was first examined in reading, spelling, writing, and in the first rules of arithmetic. The needlework of the girls was also exhibited. The company then adjourned to the house of Mr. Griffiths, where the children went through a similar process. The total number of children in both schools is 85. After the examination was concluded, the party proceeded to the house of Mr. Hastie, where a handsome dinner was provided; when the social intercourse and good humour of old England were enjoyed in the capital of Madagascar."

DEATH OF DR. MIDDLETON,

BISHOP OF CALCUTTA.

We have already mentioned the death of this prelate, and now insert some further particulars relating to that event.

On Wednesday, July the 3d, the Bishop and his lady went out to take an airing about an hour before sunset. On turning a corner, about half a mile from home, the sun shone full upon the Bishop. He instantly expressed a feeling of having received what is called "a stroke of the sun;" and said that he was sure he should suffer from it. The carriage immediately returned home. Severe headach soon came on.—His lordship took strong medicine; but would not allow his physician to be sent for. He became very restless; and on going to bed, said he never felt so before, and

God only knew what the result would be. Contrary to his usual habit when unwell, he spoke no more of death. In the night he was for getting up, saying he must work night and day to accomplish the business which he had on hand. Next day, he sat at his desk eight hours, answering some papers referred to him by government. At night, he allowed his physician to be sent for, but would see no one else—was exceedingly restless, and seemed to labour under the impression that a load of business lay upon him; and this idea did not forsake him till his death. The feverish symptoms were never violent—his pulse about 80, and only at one time 86; but the restless eagerness of his mind nothing could allay. In the evening of Monday, his physician left him with the impression that he was decidedly better; but he had not been gone long, when the Bishop became very violent, walked about in great agitation, and on being compelled to lie down, nature began to give way. His articulation soon failed. The archdeacon and his lordship's domestic chaplain were sent for. He knew the archdeacon, and made strong attempts to speak, but could not be understood. The final scene closed very rapidly, and about eleven he ceased to breathe. The physician, the archdeacon, the Bishop's chaplain, the senior chaplain at the Presidency, and another friend were present. The dying Bishop and his afflicted widow were commended, in humble prayer, to the God of their salvation; and she seemed to receive strength in the attempt to resign herself to his holy will.

The fever of which the Bishop died is known to medical men; but its cause and cure have hitherto escaped their research. Under the restless anxiety occasioned by it, the patient, though conscious of every thing that passes, loses all controul of his mind; so that the Bishop would admit no one to his sick room but Mrs. Middleton and the doctor and servant.

On Sunday evening the Bishop had desired to be prayed for by the congregation at the cathedral. On the evening of Thursday, his remains were deposited, amidst the affectionate regrets of multitudes.

His Lordship has left 500*l.* to the college, with 500 volumes from his library, to be selected by the principal; and, as a token of regard to the place of his education, a like sum of money to Christ's Hospital.

On the character of the Bishop's succes-

sor, the true honour of the church which he will represent, and the efficiency of his exertions in India, will so greatly depend that it must be earnestly hoped, by every intelligent and sincere christian, that an enlarged, liberal, and conciliatory mind will be deemed, next to devotedness of heart to the work of the ministry, indispensable in any one who may be appointed to this office.

MADRAS.

DEATH OF MR. NICHOLSON.

Letter from the Rev. Messrs. Loveless, respecting the lamented decease of the Rev. Mr. Nicholson, one of the Missionaries at Madras; dated 2d August 1822, to the Secretary.

Dear Sir,—This has been a day of anguish and fearful trembling to us all; we have been called to witness the ravages of that disease which has been so long prevalent in this country on the person of our beloved brother and fellow-labourer, Mr. Nicholson. He died of the spasmodic cholera, after suffering most acutely about six hours. Such was the rapid progress of the disease, that he had no opportunity of saying much as to the state of his mind; indeed, when asked by one of us how he felt, he replied, "I can hardly think." Oh! what a lesson does this teach, to be prepared against the arrival of the summons, "we know not the day nor the hour." When racked with much pain, he observed, "This is harder work than preaching;" and to his wife, he said, "This to me is a trial of pain, but to you a trial of faith." He was frequently heard to exclaim, "there was need of patience;" and another time he uttered, "Heaven after this." These, my dear Sir, are some of the short sentences gathered from the lips of our departed brother; they have left an impression upon our minds that will not be easily erased; and his sudden removal speaks loudly the necessity of preparation for the same eventful period. Mr. Nicholson was an eminent servant of Christ; his preaching talent was above mediocrity, and his services uniformly acceptable to the church. He was just becoming an efficient instrument among the natives, and we hoped, had he been spared, that benefit would have redounded to them through his labours: but our expectations like the flower is cut down; the church of Christ will mourn his sudden exit, and the cause of the heathen, as far as regards his individual exertions, suffer a suspense.

Oh! Sir, this awful dispensation has left a weeping widow and two fatherless children; they claim an interest in your prayers and sympathies, that the wound which has been made may be healed by Him, who is the God of the widow, and with whom the fatherless find both mercy and a refuge. An arrangement will be made, that his surviving and sorrowful partner may be made as comfortable and happy as is possible, and an account of our proceedings, with all necessary information, transmitted to you by the first opportunity. We need scarcely add, that our suffering mission claims your notice, and we trust it will not be long before our number is augmented; this is the more necessary, if you consider the pressing duties of the station, in connection with its importance and the probability that others may be laid aside from disease or removed by the hand of death.

We should enter more into detail of circumstances did not the immediate departure of a vessel to England preclude it, and otherwise being desirous that you should have the earliest intimation of this distressing event.

SOUTH SEA ISLANDS.

HUAHEINE.

Extract of a Letter from Messrs. Tyerman and Bennet; dated Huaheine, Jan. 21, 1822, by Captain Gambier, who called at that Island, and kindly offered to take Letters for England.

In our last letter we had to give you the melancholy news that Pomare is dead! This event had taken place just before we wrote. We hope that no serious injury to the mission will arise from this event. His son succeeds him—a child of about eighteen months of age.

After visiting, transiently, all the stations but one in Tahiti, a suitable opportunity being offered of coming down to these leeward islands, by the General Gates, we thought it best to embrace it. We have been here about six weeks. From hence we propose to proceed to *Raiatea* and *Borabora*; and then return to Tahiti, to make a longer stay there.

It affords an unspeakable pleasure to assure you, that all you have heard in England respecting the state of this mission, is far exceeded by the fact. Our hearts have been filled, and overflowing with joy and gratitude, while we are perpetually exclaiming, What hath God wrought!

In Tahiti, Moorea (Eimeo) and this island, (all the islands which we have yet seen) a profession of the gospel is universal. The prayer-meetings and the schools are surprisingly attended; the churches are flourishing; the morality of the people is unparalleled; and civilization is making rapid progress.

In the five missionary stations which we have seen, there is, of course, a difference in the aspect of things; but in all of them the glorious work appears to be going on well.

* We are highly pleased with the missionaries; we have been delighted on perceiving them so well satisfied with their situations, and with the society. We have been much gratified with their decided piety, their fervent zeal, and their good talents. They are high in the esteem of the several congregations among whom they labour, and, in general, very happy among them.

Respecting the success of the cotton works, we are doubtful, but hope to be able to give you a more decided opinion in a future communication.

Oh! what cause have you, and all our beloved friends, the supporters of the Missionary Society, to rejoice in the success with which it has pleased God to crown this mission. If you could but see what we have seen, not a heart would relax in exertion, not a discouraging thought would be entertained respecting the success of any similar undertaking.

Extracts of a Letter from G. Bennet, Esq. to his Nephew, Mr. E. M'Coy; dated Huaheine, Jan. 22, 1822.

I wrote you and other friends letters a very short time ago by Capt. Riggs, who brought us to Huaheine, where we now are; in that letter I mentioned to you how delighted we are with the manners, character, piety, and progress in civilization of the inhabitants of Huaheine, as well as the Windward Islands (Tahiti and Eimeo) which we have left. I mentioned also how exceedingly comfortable we are with our pious and judicious and laborious missionary friends, Mr. Barff and Mr. Ellis, and their excellent wives.

We have just made the tour of this inexpressibly beautiful island; but it is the rainy season here, which prevented the examination of many natural curiosities, as well as *recently destroyed idol temples*; but these indeed abound, and we find almost every where a temple erected to Jehovah on the ruins thereof.

NEW-HAVEN, MARCH 22.

ENGLISH DISSENTERS.

A Society has been formed in London for the assistance of Evangelical Dissenting Ministers whose incomes are inadequate to their support. While the dissenters of England are obliged to contribute to the support of the Clergy of the Established Church, we find them ready to devise and execute measures for the comfortable maintenance of their own ministers. The adherence to their own opinions and their own mode of worship, under such circumstances, and at such sacrifices, is certainly deserving of commendation; and must, even by those who differ from them in sentiment, be considered as indicative of uncommon strength of religious principle. The new Society here mentioned, was formed at a numerous and respectable meeting convened for the purpose, and the following are some of the regulations adopted.

"Ministers assisted by this Society must be of unexceptionable character; maintaining the sentiments of the Assembly's Catechism in faith and practice, and whose income from every source does not exceed the following limits, viz. :—

I. Unmarried ministers 40*l.* per. ann.

II. Married ministers having no children, 60*l.* per annum.

III. Married ministers not having less than two children dependent upon them for support, 70*l.* per annum.

IV. Married ministers not having less than four children, under similar circumstances, 80*l.* per annum.

"The widow or family of a minister are eligible to be assisted once after his decease. And, in extraordinary cases, ministers of somewhat higher incomes than the prescribed scale may be assisted.

"Subscribers of one Guinea annually are members of the society; and of ten Guineas at one time, members for life. Subscribers of five Guineas annually are Governors; and of fifty pounds at one time, Governors for life.

"The Committee consists of twelve ministers and twelve laymen."

SLAVE TRADE.

The laws made by the Congress of the United States, as well as those by the British Parliament, respecting the suppression of the Slave Trade, have been to a lamentable extent ineffectual.—Congress has set the example of denominating this infamous traffic *piracy*; and by a resolution of the House of Representatives which passed by a vote of 131 to 9, the President has been requested "to enter upon and to prosecute, from time to time, such negotiations with the several maritime

powers of Europe and America, as he may deem expedient for the effectual abolition of the African Slave Trade, and its ultimate denunciation, as piracy, under the law of nations, by the consent of the civilized world."

By statements in the late English papers, however, it would seem that most of the European governments have adopted this just and necessary measure. Mr. Allan, a Quaker Philanthropist, attended the Congress of Sovereigns at Verona, and presented a memorial against the Slave Trade. France declined rendering any service to the cause of humanity, but "Russia, England, Prussia and Austria have agreed that the Commerce in Slaves ought to be assimilated with the crime of Piracy; and have therefore made it punishable with death."

REVIVAL OF 1740.

The account of the Revival in Boston in the years 1740—3, by the Rev. Thomas Prince, has been re-printed in Boston;—the present revival of religion in that place, renders it peculiarly proper that the attention of the people should be directed to the religious opinions of their fathers, and to the spiritual blessings with which these opinions were accompanied.

TRACTS.

For the benefit of such of our subscribers as are interested in Sunday Schools, we will state, that we have just seen some tracts published by "The Sunday and Adult School Union" of Philadelphia, and sold at their depository, 29 North Fourth-street, which are better calculated for such schools and probably for general circulation, than any other published in this country; as they are not only neatly printed, but each tract has an engraving. The price is at the same time reasonable, one hundred tracts being sold for a dollar. The number of pages in a tract varies from 4 to 24. A quantity of these tracts has been purchased by the New-Haven Tract Society.

SCHOOL AT CORNWALL.

There are few charitable institutions which more directly commend themselves to the best feelings of the heart, than the institution at Cornwall. The common claims of charity here unite with those which urge us to the exercise of christian benevolence, and call for the patronage and prayers of those who have sympathy in the sufferings of their fellow men, or desires for their eternal welfare.

Instituted for the purpose of instructing heathen youth cast upon our shores, its design has been eminently successful. Its location has proved favourable to the health of the pupils. Placed at a distance from scenes of temptation, the work of instruction, in human and divine know-

ledge, has been vigorously prosecuted. But we are especially bound to acknowledge the goodness of God, in granting the influences of the Holy Spirit. The heart of the worthy Principal has been cheered by beholding many of the youth entrusted to his guidance, avouch JEHOVAH, for their God. "No effort in behalf of the heathen world, it is believed, has been more successful, or in proportion to the expense resulted in greater benefit."*

This school has attracted the attention of foreigners, and its library is a gift from a benevolent man in the interior of the European Continent. To the Christians of this country, however, it must look for efficient and permanent support. In the 23th No. of this vol. the reader will find a statement of the wants of the school, by one intimately acquainted with its concerns.

America has been called the "Asylum of the oppressed,"—but there is a slavery more destructive than that which earthly masters can impose,—a liberty more to be desired than such masters can grant. It is the object of the school to bless the nations with the liberty of the sons of God, to teach those divine precepts which will form the untutored sons of the forest, or of distant islands to usefulness, and render them the benefactors of their tribe, or of their nation.

LABOURS OF MR. WOLFF.

We publish some extracts from a letter of Mr. Wolff, by which it appears that a few months since he had it in contemplation to establish a school at Aleppo. In our paper will be found an account of the destruction of that city by an earthquake,—an account written by an agent of the British and Foreign Bible Society, who assisted Mr. Wolff in his benevolent labours. Mr. W. announces his intention of visiting England, and perhaps has already arrived in that country. Should Christians in England approve the plan of forming the proposed institution, they will unquestionably furnish the means, though it will be established in some other place than that originally contemplated.

LETTER FROM MR. WOLFF.

Aleppo, Aug. 1, 1822.

I read to the Jews at Antioch the same sermon of St. Paul, when he was at Antioch. I distributed among them three New Testaments and three tracts. They sung to me some hymns, which they use to sing in their synagogues. The Greek Priests, at Antioch, are very ignorant indeed. I tried to ascertain by them the certainty whether St. Peter was buried at Antioch; the answer they gave to me a-

bout it has been, that they did not live in the time of Peter.

John Barker, Esq. British Consul General for Aleppo, who was just at that time at Swedia, six hours distant from Antiochia, was so kind as to send me a written invitation; I went immediately to him, in the company of Monsieur Vidal, the Chancellor of the French Consulate at Bagdad. I spent there two very pleasant days; for Mr. John Barker is quite a gentleman, of very good sense, much information, and a very engaging turn of mind, and takes interest in the progress of the church of God. The above mentioned Monsieur Vidal speaks the Arabic, Turkish, French, and Italian tongues, perfectly well; he may be very useful as an agent of the British and Foreign Bible Society, by giving to them accounts of the customs and religions of Chaldea.

I arrived at Aleppo the 9th of July, where I was very kindly received by Benj. Barker, Esq. the Agent General of the British and Foreign Bible Society, in whose person I have found in every respect a true brother and fellow labourer; wherever I came I met with depots of Testaments furnished by Benj. Barker, Esq.; he introduced me immediately to John Van Maseyk, Esq. the Dutch Consul General, in whose house I sleep and eat, and who is a very wise man indeed, with whom I consult. Mr. Benj. Barker introduced me the next day to Monsieur Lesseps, Consul General of France, and Knight of the order of St. Louis. That gentleman has been ambassador of Napoleon, in Fez, in Morocco; he travelled throughout the Barbary coasts as far as Tombactu; he was afterwards General Consul of France in Philadelphia; and he has published several books about the government of Morocco and the Constitution of the United States of America. He is a very interesting and a very religious gentleman—he said to me, a man may be a very moral man, but the passions and corruptions of the heart can solely be subdued by the power of the Gospel. He thinks, however, that the conversion of the Jews, especially of those in the Levant, is the most difficult task which a man can undertake—and this is here the general opinion. I was then introduced likewise to Monsieur Durighello, the Spanish Consul General, in whose house is a Jew, called Carolo de Brandi, who was baptized at Rome. Monsieur Durighello praises his uprightness and faithfulness; I have not seen him, for he is at present in Alexandretta, sent on business by Monsieur Durighello. Mr. Benj.

* See page 444 of present vol.

Barker introduced me then to Monsieur Esdra de Picciotto, the Austrian Consul General; Eliand Picciotto, the Danish Consul; and Raphael Picciotto, the Russian Consul; all those three Consuls are Jews. They have been, outwardly very kind towards me, paid me back, like other Consuls, the visit, and promised to subscribe to my project of establishing a college for the Europeans in Aleppo. I have had several conversations with some hundreds of the Jews of this place. I distributed tracts and Testaments, and preached to them the Gospel for hours; but I must confess that many of them are bad; they bought the New Testament from me for a very cheap price, and then did take out the table and sold the paper to Turkish druggists. Abominable felony, indeed! I prevented this proceeding by offering to them the New Testament for the whole price. All the Franks here residing called on me; and the Franks here distinguish themselves not only by their riches but likewise by their *moral*, religious, and gentlemanlike conduct. There are not here to be found such bad fellows as at Cairo. The name of a Frank is highly respected among the Mussulmen at Aleppo, who use the proverb, "La parola d'un Frank!" At Cairo is, alas! the contrary case! Mr. Benj. Barker received, the first three days after my arrival, three cases of Arabic New Testaments and Psalters, which have been sold in two days. The Catholic Priests are not so much against the distribution of the word of God as those of Jerusalem. In Matthew, xvi. 17, however, is a grammatical fault, which is not to be found in the Romish edition, this is "upon this rock." My project of establishing a college in Aleppo, for the Franks residing there, and for all those of the Syrian coast, Tripolis, Lattachia, Cyprus, Barut, Saida, Acri, Jaffa, Alexandria, and Cairo, on the Lancastrian System, will be adopted. All the Christian General Consuls, as Messrs. Lesseps, Barker, and Durighello, and all the Catholic and Protestant inhabitants, have signed the project with joy; and I am desired to return to England, to get your and other kind friends' advice. Monsieur Lesseps has already given notice of it to his majesty the king of France, and to the French Embassy at Constantinople. The Jewish Consuls, displeased that we have not accepted their mean conditions, have excluded themselves from taking a part in such a philanthropic enterprise. You will soon receive the whole plan of the Institution. Monsieur Lesseps gives me likewise

letters for the King's Ministers, in order that I may induce them to consult with you on this subject. The whole of Aleppo is now in joy, and thanked me for my having given to them the idea. In the project, where the three Consuls and Mr. Wolff are desired to tell Mr. Drummond and Mr. Bayford the grateful feelings of the European inhabitants of Aleppo towards them for their philanthropic feeling, I have proposed Benj. Parker, Esq. as director of the institution, which proposal was accepted. Monsieur Lesseps has been my chief patron, besides Mr. Benj. Barker, in bringing into execution my project. Monsieur Vidal, who is returning to Bagdad, has taken a copy of the project with him, to procure subscribers among the Europeans in Bagdad, and is sending copies of it to Calcutta and Persia. Mr. Vidal desires to enter into a correspondence with you. I have bought for you most valuable manuscripts.

PIASTRES.

1. The works of John Damascenus	200
2. The Arabic Coran, beautifully written	100
3. The Hebrew Liturgy of the Caraites	150
4. Two copies of the Greek Psalters in MS. with Turkish translation	200
5. The history of the Samaritans, written by Samaritan Alsuri	70
6. The Coran I sent to you by Mr. Berggren	100
	820

You will surely not be displeased that I return, on account of the establishment of such a school, to England. Mr. Ward went for such a purpose from India to England, and from England to America and back to England; and the situation, the climate, in Aleppo, and likewise the multitude of Europeans, and the hope that the Levantines themselves may be provoked to jealousy by it, and try to imitate us; and to have the certainty that all those boys, to whom the word of God will be given, will likewise read it; all these considerations induce me to lay at the Christians' feet on my arrival in England, and beseech them to assist in such an honourable cause.

I am yours, &c.

JOSEPH WOLFF.

For the Religious Intelligencer.

A SHORT NARRATIVE.

In the autumn of 1816, the writer of this was engaged to supply the desk in the town

of —. Among other calls for the performance of parochial duty, he received one to visit a young woman of colour, who resided with her parents, in a retired part of the township. The house was situated at the foot of a mountain, and on the verge of a plain of considerable width. My path lay across this plain, and declining the use of a horse as the walk was just such an one as a lover of rural haunts would have chosen, I proceeded to the abode which had been described to me.

The reader must not expect any incidents of uncommon interest. My narrative is simple and short, and has only one circumstance at all peculiar, and that perhaps of not very unfrequent occurrence.—On my walk to the humble dwelling, my mind was occupied with reflection upon the duties to which I was now called, and the tremendous responsibilities resting upon me as an ambassador of God to a subject of his moral government, who in common with all men, partook of a sinful nature. I felt unworthy of so high and holy an employment, but then, as always when called to the performance of a similar duty, I found the subjects of meditation conducive to my spiritual improvement. Upon visiting the cottage which consisted of two rooms upon one floor, I was surprised at the abundant evidence of poverty, industry, and neatness; and never before saw them united in so pleasing a manner. I pitied, but I also approved; and could not but admire the fortitude which enabled the inmates of the dwelling to throw an air of cheerfulness around the stern realities of their condition.

I soon learned that the person whom I had been requested to visit, had expired even before the request to visit her had been received. Her aged mother with a religious calmness, which the yearning of natural affection disturbed in a slight degree, informed me that her child died enjoying the consolations of religion; and had for a considerable period given evidence, that her faith was of that pure kind, which not only imparts joy to the heart, but gives also a sacred consistency to the conduct. This mother mourned, it is true, but not without hope. In her child she had lost one whose industry might have contributed to the support of her aged parents. The Lord gave and the Lord had taken away, but had mingled so much kindness with the severity of the dispensation, that the prevailing feeling of the mourner was one of gratitude.

She requested me to accompany her into the other apartment of her dwelling,

where the corpse was arrayed in a descent shroud. I will now mention the circumstance which struck me as a little remarkable. Over the bed, on which the corpse lay was suspended by the side of the apartment a portrait, but not that of one of the African race. It was the full length portrait, and one drawn by the hand of a master, of a young lady, who for beauty of form or elegance of attire, could have had but few equals,—I do not say *rivals*, because a countenance to resemble that upon the canvas could not have belonged to one capable of the feelings attendant upon rivalry, in its least offensive forms. Time, perhaps exposure, united with the costume, shewed that the picture belonged to an age gone by, and that probably he who drew the painting had ceased from his employment, and that she who sat for the likeness, must now bow under the infirmities of age, or have already been numbered as another victim to the progress of time.

Of course, I did not so much disregard the attention due to the feelings of the aged mourner, as to enquire by what means the picture before me came into her possession. We engaged in a conversation better suited to the solemnity of the occasion, and united in prayer to that Being with whom rank has no influence, and colour no ignominy, who is Lord over all, and ever ready to bind up the broken hearted. As I soon after left the town, a multiplicity of engagements prevented me from making the inquiries suggested by my curiosity; but having learned that during the revolutionary war, some families of rank had fled to this place for refuge, I consider it as not improbable that the painting belonged to one of them, and that in the changes and wreck of fortune, it had been left to grace the lowly cottage of a former dependant.

To indulge in a few reflections upon the circumstances mentioned, will be readily allowed me by those who are accustomed to dwell upon the mutability of human affairs, and who consider their uncertainty as an incentive to preparation for a world, subject to no changes, and whose durable riches will never give place to the calamities of want.

How little pleasure then, can it afford in the world of spirits to be able to look back upon the merely sensual or intellectual enjoyments of this life. From that state of existence these objects will be viewed in the light, in which religion now invites us to consider them. They will be accounted valuable, so far as they promoted; or injurious as they retarded growth in grace, and pre-

paration for Heaven. The tide of wealth, which may have flowed in upon an individual, on which he gazed with ecstasy, or rioted without satiety, may from another state of being, be viewed as a sea of poison gilded by the reflection of eternal fires. The evils of penury may by another be considered as "blessings in disguise,"—*ger* may have prepared the subject of it for feasting upon the bread of life, and thirst for the enjoyment of that river of pleasure which flows and will forever flow, at the right hand of God.

The experience of every day, however, shows us that poor as are the pleasures which wealth only can afford, the continued possession of it, for the short period of our earthly existence, is extremely uncertain. Riches take to themselves wings and fly away. The money given, and perhaps properly given, for the execution of the painting which has been mentioned, might have been needed for the purchase of the necessaries of life, or to defray the expense of funeral rites, for the person who is there represented in the bloom of health and beauty, accompanied with all the decorations of wealth.

Nor can we avoid reflecting that the two persons of one of whom, the cottage contained the portrait, and of the other the corpse, must both stand at the same tribunal, be judged by the same law, and by Him, with whom there is no respect of persons, be sentenced to endless punishment, or admitted to the mansions of eternal rest. To them, therefore,—to all, the things of earth will appear in their true light; the welfare of the soul be considered as of more importance than the praises which await beauty or follow in the train of riches. "Favour is deceitful, and beauty is vain, but a woman that feareth the Lord, she shall be praised." F. D.

SPEECH OF MR. SEDGWICK.

At a meeting of the Society for the prevention of Pauperism, held in the City Hotel, New-York, Feb. 7th:—After the Report was read, the meeting was addressed by Thomas Fessenden, Theodore Sedgwick, and Hiram Ketchum, Esqrs. Mr. Sedgwick recommended the repeal of existing poor laws, and believed "the effectual way to make poor people, was to provide for poor people. The N. Y. Christian Herald contains an abstract of his speech which was "enlivened with occasional passages of brilliant effect," and he "was heard with attention, and cheered with repeated applause."

Whatever difference of opinion there might be concerning the expediency of the measures re-

commended in the former part of his speech, (and to say the least, there are plausible reasons in favour of them,) we hope all will acknowledge the justness of the following remarks.

"Mr. Sedgwick closed by recommending the religious instruction of the poor. He said he had that day visited one of the free schools, and described with much animation the interesting spectacle presented by the children—and paid a deserved compliment to the people called Quakers. Our happy institutions could not expect to continue unless religious instruction was given to the mass of the community—it was too late to ask what was the benefit of children's committing to memory verses from the Bible—the age of infidelity, he trusted, was past—the mass of enlightened public sentiment was getting fast the other way—one reason, perhaps, for this was, that we had no religious establishment to force men by its oppression to infidelity—no man or set of men can force their creed upon the consciences of their neighbours, the public mind was free, and had freely decided in favour of the truth. Let us put the book of truth into the hands of our poor, and into the hands of their children—it is the book of eternal life—this will teach them sobriety, and industry, and economy, and all those virtues which are the best and most effectual preventives of pauperism. He had been told that the Sunday schools were flagging in this city—he did not believe it*—they would not flag. But he learned, with alarm, that there were in this city fifteen thousand families who never attend public worship, and receive no religious instruction of any kind. Sir, I have been in your churches—the poor are not there—is was once said, "to the poor the Gospel is preached." This was wrong—wholly wrong—it must be remedied, or it would destroy the best interests of our city."

HOPEFUL APPEARANCES IN A WHALE SHIP.

By letters to the Rev. Mr. Williams of Beverly, Mass. from a person on a whaling voyage, it appears that there is a "measure of solemnity upon the minds of all on board." There have been two instances of hopeful conversion.—These letters are written from the South Seas. The following is an extract from one of them.

"We send our hearty thanks to the honorable Bible Society of Boston, for their christian charity in furnishing us with Bibles, previous to our sailing. These have

* It is but too true.—*Ed. Ch. Herald.*

guided our minds through the dark clouds of depravity, to the glorious liberty of the children of God. The seed sown has sprung up, we know not how; but we both see and feel the salutary effects, in a well ordered life and conversation. We wish them a rich harvest of rest from all their labours. We also send to the worthy Boston and Andover Tract Societies our hearty thanks. Their labours of love are not lost on board this ship. The godly reproofs and consolation they have afforded us, in our retired hours, demand our humble thanks. May the God of the seas grant them every needed help to pursue their labours of love; and crown them with honours in the great day. We also desire to send our humble thanks to the teachers of those Sabbath Schools, who have instructed our children while we have been absent from them; thereby guiding them in paths of virtue and happiness. The "Guardian" with which we have also been favoured, has been a rich treasure to us. It has caused the silent tear to roll down the cheek of some of us, hard hearted seamen, while perusing it.

"In these seas, there are generally from fifty to seventy ships, which remain from two to three years; and the crews of these ships are without those means of instruction, which are essential to their present and everlasting welfare. That they may be favoured with such means as they can improve, we are desirous of pleading with their honourable employers to encourage those benevolent societies that are disposed to furnish to seamen religious books and tracts. We are concerned too, for our children, lest they should perish in their iniquities; and earnestly desire that schools for their instruction may be generously encouraged.

SUMMARY.

The Treasurer of the American Bible Society, acknowledges the receipt of \$2530,03 in the month of February. The issues from the Depository during the same period, were; Bibles, 2173; Testaments, 1653; total 3826. The new Auxiliary Societies recognized in February, were Nyalusing Bible Society, Bradford co. Pa.; Montgomery County Bible Society, Ohio; Maysville Bible Society, Mason co. Ken.; Lexington Female Bible Society, Ken.; Franklin County Bible Society, Indiana.

A volume of Sermons on various subjects, practical and doctrinal, by Samuel Worcester, D. D. late senior pastor of the

Tabernacle Church, Salem, Mass., has been published for the benefit of the author's family. The volume contains 39 Sermons;—price in boards \$2 25; bound \$2 50.

The New-York Bible and Common Prayer Book Society, has distributed during the seven years since it was established, 3,119 Bibles, and 18,482 Books of Common Prayer.

The patronage of the Evangelical and Literary Magazine published at Richmond in Virginia, is such, that at the office where it is published, the subscription price, is offered for the first volume.

A Society has been formed at Richmond, Va. to aid in the instruction of females in Burmah. It is called the *Judson Society*.

The number of children christened in London, in the year 1822, was 23,378; and the number of persons buried, amounted to 13,865.

Mr. Thomas Brown, missionary printer, who left England for Calcutta, Dec. 31, 1821, died on a voyage from Calcutta to Madras.

In a late fire at Canton, China, it is supposed that at least 5,000 houses were consumed, and more than 24,000 inhabitants deprived of a home. It is stated in a letter, that "One American and two English sailors and several hundred Chinese perished in the flames. All the factories except the American Consul's are destroyed—the English East India Company's loss is stated to be at from two to four millions of dollars in Teas, Cotton and merchandize of various descriptions. Several Americans have sustained considerable loss, but not to a serious amount—of the security merchants, Mouqua is the greatest sufferer; his loss may be from one to 300,000 dollars. Kingqua Hong and all below on the river is safe. Some of the American supercargoes are on board the ships at Whampoa, some on the river in boats opposite Canton—and others in the security merchants' hong— we are in a country of heathens without houses to cover our heads.

Valparaiso, in South America, was destroyed by an earthquake, on the 19th of November last.

The *Baptist Irish Society*, was established in 1814, "in 1817, eight schools received assistance from its labours; but in 1822,

there were in its connexion 513 schools, which contained 36,657 scholars. The number of schoolmasters trained in the model school of the society makes a total of 356:—144 of these were Roman Catholics; 212 were Protestants. The number of books on moral subjects, and school books of various kinds, sold and distributed at reduced prices, amounts to 606,343. The sale of the society's books has become so extensive as almost entirely to stop the publication and sale of immoral and pernicious books; and the progress of the society in all its departments in the last quarter reported, has been greater than at any antecedent period. The principles of the society have been laid before Parliament."

There are in England according to a list lately published, 692 Particular or Calvinistic Baptist churches. No one was reckoned which was known to be *Arminian*, *Antinomian*, or *Anti-Trinitarian*.

The Rev. John Foster, whose "Essays" and other writings are well known, is engaged to deliver, during the present year, a course of Lectures in the meeting-house of the Rev. Dr. Ryland, Bristol, Eng.

A donation of fifty pounds was lately made by the Rt. Hon. Sir George Rose, to the (English) Methodist Missionary Society. He observed that he made the donation in consideration of the religious instruction which had been imparted to negroes on estates in the West-Indies.

OBITUARY.

MRS. CHARLOTTE CLARK.

Died at North Milford on the 5th inst. Mrs. CHARLOTTE CLARK, wife of Mr. Nathan Clark, aged 40. When she was about 18, it pleased God to bring her to a deep sense of her total depravity and lost condition as a sinner, and to embrace the Saviour. The day after she was 19, she made a public profession of her faith in Christ, and was united to the church in East Guilford, her native place. During the 16 last years of her life, she had been a member of the church in North Milford, under the pastoral care of her brother, Rev. E. Scranton. The view she had of the moral corruption of her heart, and of her criminality in the sight of God, occasioned a constant jealousy, lest she should deceive herself by indulging an unscriptural hope of salvation. She always viewed herself as one of the most unworthy of God's people; but her superior faith and godliness endeared her to all the pious who were intimately acquainted with her, and who knew her true worth. She thought it hardly possible that such a proud, sinful mortal as she was could be a true christian, yet none but herself discovered any pride in her. She counted all things but loss for the excellency of the knowledge of Christ Jesus her Lord. Her heart panted after holiness and conformity to her Redeemer, and discarded all

righteousness of her own. She placed her whole dependance for acceptance before God—on his mercy through the atonement of Christ. To promote the glory of God, appeared to be the great end which she had in view, in all her works, and she ever endeavoured to be performing acts of kindness and mercy to all around her for their benefit. To the poor, she was distinguished for deeds of charity: to missionary objects, she was a sincere friend, a liberal patron; in her neighbourhood she was a zealous and active promoter of peace and brotherly love and a faithful re-prover of vice and iniquity. Her exemplary, humble and devout life, was an ornament to her christian profession and has endeared her memory to those followers of Jesus who were personally acquainted with her. She was not ignorant of the sweet pleasures of piety, wherefore she had very little relish for the minor enjoyments of this world. The Scriptures were so familiar to her that she could readily turn to almost any passage in them which she wished to find. In this, she experienced the benefit of having in her childhood committed to memory chapters of the Bible, and hence recommended it to children to attend Sabbath Schools and to learn the word of God by heart. In the belief of the doctrines of grace, she was thoroughly established.

On the day of her death she was asked whether her faith in Christ held out. She answered Yes—also whether Christ appeared precious to her? She said yes, and added, "*the chief among ten thousand and altogether lovely. I can sing Alleluia: the Lord's will be done.*"—A few moments before her death which was without a struggle, she observed "*my faith in Jesus holds out: my hope in him is strong and bright: I am willing to die and rejoice that God reigns:*" and prayed that God would glorify himself in her whether she was saved or lost forever.

Though her husband and friends have sustained a heavy loss in her removal from them, to the world of spirits, yet the bright evidence which she has left them that she was a child of God and is entered into the presence of her Lord in heaven is calculated to afford them consolation, to mix light with darkness, and joy with sorrow.—"*Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit for they rest from their labours and their works do follow them.*" [Communicated.]

From the Commercial Advertiser.

DEAF AND DUMB.

We have more than once taken occasion to mention the Deaf and Dumb School, at Philadelphia, under the care of Mr. Seixas, and perhaps we have done so more frequently than would have been the case, had we not believed that Mr. S. had experienced some cruel treatment since he has been engaged in this benevolent undertaking. About five or six weeks ago, we gave an account of an exhibition of some of the pupils of Mr. S. before the Legislature of New Jersey, in which particular mention was made of the astonishing proficiency of a child only six years old, belonging to this city. We have this morning been shewn an original letter from the same child to her parents, and which, having permission to publish, we subjoin.

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The language and ideas are simple and childish; but, as the instructor writes, they are entirely her own, and what can we expect from so young a child, who has been only five months at school. We think the letter not only a strong evidence of the talents of Mr. Seixas, in his calling, but also speaks an unusual degree of intelligence on the part of the little child of affliction. If the tender plant be not nipped in the bud, there is every reason to believe that ere long its countenance will beam, and its eyes sparkle with as much intelligence and animation, as the most promising of those in the full possession of all the senses. The child is the daughter of Mr. George Houston, Editor of the *Minerva*; and is now at Harrisburg, with other pupils, to be exhibited to the Pennsylvania Legislature.

New York, Dec. 27, 1822.*

"My good Mother and Father—I have been sick with a cough—I am now well and strong, playing with my two dolls, and cups and saucers. Miss Rachel Seixas gave me bitters and sweet sugar, peaches and cherries†—I like to be sick. Mr. David G. Seixas gave me many prunes, yellow candy and oranges, and large apples, roasted. I have a scarlet bombazet frock and pantaloons; I admire them—the ladies and gentleman admire them. Lucia and Selina went with me to the Piano-House:‡ we saw the handsome little girls: and boys. I am a good girl—I hope Mary is a good girl: I love my sister Mary. Doctor Rice often came to see me. Mr. Henry Simpson gave me sugar-plumbs. I want you to write me a long letter. I read my father's letter.—I am sorry you were sick; and pray you are all well. Now give my love to my sister Eliza, and brother George, and all I love. I am your dear daughter,
JANET HOUSTON."

From the letters of Henry Kirk White.

"When in Nottingham, I gave way too much to a practice, which prevails there in a shameful degree, of sitting in judgment on the attainments and experience of others. At this time there was darkness enough in my own heart to have employed all my attention, and I think it may be generally asserted, that those who are the

readiest to examine others, are the most backward themselves; that the more we feel inclined to scrutinize our brother Christians with severity, the less able are we to endure such a scrutiny ourselves. Before Christianity can arrive at any degree of perfection, we must have less tongue and more heart work.—If a man be faithful to his conviction, he will find too much to do at home to busy himself with what he has no opportunity of sufficiently knowing, his neighbour's heart."

Since I have known God in a saving manner, painting, poetry, and music have had charms unknown to me before. I have received what I suppose is a taste for them; for religion has refined my mind, and made it susceptible of impression from the sublime and beautiful. O how religion secures the heightened enjoyment of those pleasures which keep so many from God, by their becoming a source of pride!

HENRY MARTYN.

COLLEGES IN THE UNITED STATES.

The following table is taken from the "*Christian Mirror*," and gives the number of students in some of our principal seminaries, and the number of those who are professors of religion, or hopefully pious.

	Who Number.	Number of Professors.
Bowdoin College, Me.	120	19
Waterville Coll. Me.	40	25
Bangor Seminary, Me.	20	20
Dartmouth Coll. N. H.	138	64
Middlebury Coll. Vt.	37	60
Vermont University,	45	10
Havard University, Ms.	302	12
Williams Coll. Ms.	78	prob. 35
Amherst Coll. Inst. Ms.	98	50 or 60
Andover Inst. Ms.	140	140
Brown Uni. R. I.	156	38
Union Coll. N. Y.	234	50
Hamilton Coll. N. Y.	107	45
Dickinson Coll. Pa.	75	34
Columbia Coll. D. C.	60	20
Yale Coll. Conn.	373	115
Chapel Hill Coll. Geo.	160	6
Franklin Coll. Geo.	120	8

The writer, allowing for about 15 remaining colleges, estimates the whole number of students in the United States at about 8,500; and the whole number of professed followers of Christ among them at about 1000; of whom about 750 may enter the field in five years as preachers of the gospel.

* She would insist on writing "New York" instead of "Philadelphia," as the letter was to go there.—*Note by the instructress.*

† The sugar, peaches, and cherries, she intends for sweetmeats.

‡ The Piano House is at Lawyer Phillip's who has two pianos.

§ The two latter notes were written by the child.

POETRY.

From the Wesleyan Methodist Magazine

GETHSEMANE.

The night was still; no sound was heard,
 Save Cedron's waters' gentle flow;
 And pale the evening-star appear'd,
 Spectatress of the Saviour's woe.
 Gethsemane that hour beheld
 A scene, that mocks the tales of eld.

Their shadowy arms the cedars spread,
 As if, in sympathy profound,
 They screen'd their Lord's devoted head.—
 But where are his disciples found?
 Alas! that they alone should sleep,
 When things inanimate could weep!

See, from their bright pavillions press
 Angels, their solace to afford,
 Peopling the shades of loneliness,
 To succour their forsaken Lord;
 Self-exil'd from those smiles of love,
 Which animate the host above.

Shrouded in deep eclipse, the sun
 His smiles may from creation hide;
 But 'tis the God of nature's frown
 He feels; and who may that abide?
 What wonder, from their thrones were bent
 All heaven, in mute astonishment?

And whose the crime and whose the wrong,
 For which this agony he bore;
 And spite of the angelic throng,
 Why dropp'd his quivering limbs with gore?
 To shield us from offending God,
 He stoop'd to bear th' Avenger's rod.

But his were woes ineffable!—
 'Tis ours to wonder and adore;
 And, glowing with devotion feel
 Redeeming love's o'erwhelming power.
 Thus shall our pilgrimage of woe
 Bright interludes of rapture know.

For the Religious Intelligencer.

OBITUARY.

WILLIAM KIRKPATRICK.

Died at the Foreign Mission School, the 9th instant, WILLIAM KIRKPATRICK, a Cherokee youth, aged 15 years. He arrived at the school in August last, and during the time that he was able to study, made very uncommon progress. His disposition was amiable, his conduct in all respects satisfactory, and his mind attentive to religious concerns. He was a beneficiary of WILLIAM KIRKPATRICK, Esq. of Lancaster, (Pen.) who had engaged to sustain the expense of his education. His health appeared feeble when he joined the school, and for the last ten weeks had been gradually declining. The following notices were communicated in writing, to his principal instructor, immediately after his death, by a member of the school, who had been much with him.

"For several days before he was confined to his room, he appeared to have very tender feelings, and was willing and desirous to hear religious conversation. After his confinement, he was sensible he should not recover, and had visions of weeping, and apparently deep melancholy till after you conversed with him, on Wednesday last. From that time till his death, he was more composed and less dejected. On Saturday he expressed his views and feelings respecting the justice of God in the punishment of sinners. He said he was not confident that he should be saved; but God will be just and true, said he, if I am cast off. He appeared to think that he should respect and love the character of God, even if he should not be saved. He grieved that he had paid so little regard to religion while in health. Said he had neglected sometimes to pray in his closet night and morning.

Sabbath morning, (the day he died,) I asked him what I should tell David Brown, and Mr. Kirkpatrick. He answered, 'Tell Brown, I am thankful for such a friend, who has prayed to God for me, and given me such good advice. I have not prayed as he wished me to. I try to pray for myself; and I feel happy sometimes, so I cannot tell whether I am in the flesh or not. To Mr. and Mrs. Kirkpatrick, I am grateful for such friends, who have been father and mother to me. I feel myself unworthy of the charities they have bestowed on me. I shall want no more. They will assist some other. I intended to make good use of my learning; but I must die soon. Give them my long farewell. I wish them prosper in all their concerns of life, and that they may be prepared for the world to come.'—I talked with him sometime, and thought it a profitable season. There appeared no gloomy foreboding. A Saviour seemed to smile, and speak peace to the dying sinner.—At 10 o'clock in the evening, it was apprehended that he was near his end, and I was called to him. I asked him if he were in much pain? He exclaimed, 'O God, my Saviour, pardon my numerous sins. Have mercy on my soul. Merciful God, I have done nothing but sin against thee. Pardon my sins for Christ's sake. Amen.'—He soon began and prayed again nearly in the same words. I asked him if the Saviour was precious to him? He said, 'O Saviour!'—and made a short prayer, closing with amen: but the words faltered so much on his tongue, that I could not tell what he said. He died about two minutes after this the spirit fled."

"We often admire the beauty and durability of the colours, which adorn our China, but are we aware how they become indelible? It is by passing through the fire, it is by the influence of the heat that the characters drawn by the pencil become firm and lasting. See then the design of affliction. It is often compared to the furnace, and it is well known that our fiery trials not only purify our souls, but make our graces appear more clear and beautiful, and fix them more indelibly on the heart."

TOPLADY.

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